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The "embarrass consciences" is a quotation from Dr. Liddon; and the clericalist point is, of course, that the Final Court, "the Crown Court"—"in essence a *civil court*"—has no ecclesiastical authority.

A volume of Messrs. Hodder and Stoughton's series, "Men worth Remembering," is *Richard Baxter*, by Mr. BOYLE, Dean of Salisbury (who, it will be remembered, was for some time Vicar of Kidderminster). It is a readable and suggestive book.

For some of our readers a volume of extracts from Mr. Keble's poems and sermons may have an interest: *Selections from the Writings of John Keble, M.A.* (Rivingtons).



THE MONTH.

MR. MACKONCHIE has at length admitted that the Law is too strong for him. The living of St. Peter's, London Docks, rendered vacant by the deprivation of Mr. Mackonochie, has been conferred by the patrons on the Rev. L. S. Wainwright, a curate who is described as the right-hand man of both the ex-Vicar and his predecessor, Mr. Suckling. No intimation has yet been given of the Bishop's intentions.

At an important Church-extension meeting held at Durham under the presidency of the Lord-Lieutenant, the Bishop's scheme for raising £60,000 in five years was adopted.

The annual gathering at Islington had some special points of interest. The subject is, at the present time, of the highest importance; and the readers and selected speakers handled it with power and judgment.¹

¹ Canon BERNARD, in the course of his address, said: "It is evident, at first sight, that men who are sincere, and believing, and prayerful, and who honestly seek for the teaching of the Holy Ghost, do not always arrive at true views and trustworthy interpretations in regard to particular parts of the Divine Word on which their minds have been employed. We find men to whom such feelings and habits must be ascribed arriving at opposite opinions which cannot both be true. You may have, for instance, two persons, equally taking the Holy Scriptures as their guide, and praying for the light of the Spirit in their interpretation of those passages which bear on the constitution and life of the Church. The result is that one becomes a Plymouth Brother and the other remains in the Church of England, both feeling that they have been taught by the Spirit. Again, you may find two persons, sincerely prayerful, after studying the same texts of Scripture arriving at opposite conclusions as to the fact of sin in the believer, or his actual sinlessness. Now, on looking at instances of this kind, which are numerous and important, we find ourselves in the presence of a real and serious difficulty. We are taught that the Holy Spirit will lead us into all truth, and yet we see two persons like those I have just mentioned arriving at very different conclusions, which cannot both be according to the Divine intention. I want now to make a few remarks with reference to that point. I will take for illustration the metaphor which is adopted in the thesis—'the source of light.' What is to be understood by an 'infallible source of

The Ecclesiastical Commissioners, at their general meeting, held on the 17th, sealed the certificate necessary to enable her Majesty in Council to found the new Bishopric of Southwell, as contemplated by the Bishoprics Act, 1878.

light' ? Is the light which is communicated in itself infallible ? Take the case of natural light. The sun is a perfect source of light ; but the amount of light given on any spot is conditioned by many things. It is conditioned, in the first place, by the relative position of the person or object upon which it falls, whether the object is under the direct beams of the meridian sun, or whether it catches obliquely the slanting rays of sunset. Again, the amount of light is conditioned by the nature of the atmosphere, whether it is clear and absolutely translucent, or whether it is shaded by clouds or thickened by mists. It is conditioned, too, by the nature of the object on which it falls, in respect of its absorption or refraction of discriminated rays of colour, such as produce the shades and tints of the landscape 'with garlands gay of various green.' Let us apply this illustration to the case of spiritual light. This light is conditioned, first by the nature of the subject upon which it has to fall—I mean the Book of God. When we examine that Book we perceive that it makes the most various demands that are made by any book on the mind of man. Consider, in the first place, how much is called for in regard to the language. Who is to interpret it adequately unless he has adequate knowledge of the language in which it is written, either at first or second hand ? Again, the whole of the Book was produced in the midst of human life and with the utterances of human voices, inspired but still human. We have to know the circumstances, the historical scenes, the customs, the ideas from which the expressions are derived, and to which they relate, and we can only accurately interpret the words used by the light of such knowledge. Then the Book itself is a great scheme. We have not merely to take a text here and a text there ; there is a great scheme and plan of Divine teaching, so we have to compare one part with another, and one passage checks and balances or expands and completes another, in order to a full and safe interpretation. It is in this way that Holy Scripture makes such great demands upon our minds, and it is our proper occupation to apply them for these purposes. Then, I say that the light which descends is conditioned by the state of its medium—that is, of the mind that is applied to the interpretation of Scripture. We know the differences which exist in the powers of perception and insight, in clearness, accuracy, sagacity, and judgment. Again, what a number of influences there are which tell upon us, influences, perhaps, of which we are hardly conscious, but which are nevertheless telling upon us all the while ; settled ideas, old associations with words and forms of speech, party predilections, personal prejudices and prepossessions, and the like. Certainly light passing through such a variously coloured and variously tinted medium will not be wholly unconditioned by it. Then, again, the light is conditioned by the sphere in which it finds us. I am not alone with the Bible, but I am in the Church of Christ, and the Spirit descends upon me as being in that Church. Illumination of the Spirit has come to others before and around me, and not only to individual minds, but also to the corporate Church, which is the witness for and the keeper of Holy Writ, and which has also authority for its exposition in virtue of that Divine illumination which has belonged to it in measure and degree from the first. We reject the Romish theory on that point, but we do not throw aside the idea that there is still an illumination of the Church separate from that

A meeting has been held in Bristol, the Mayor presiding, to consider the suggested scheme for the restoration of the Bishopric of Bristol. We hope the movement will soon be crowned with success.

The President of the English Church Union, speaking at Doncaster on the Ecclesiastical Courts Report, said that the one thing they insisted on was the determination of spiritual things by the Bishops and synods.

The Bishop of Chester, who has entered upon his eighty-first year, has intimated his intention of resigning.¹

An appeal has been put forth for an English church in Copenhagen.

The state of things in Egypt is grave. It is not easy, indeed, to exaggerate the gravity of the situation. The Soudan, for which "Chinese Gordon" did so much, is to be abandoned.

The death of Keshub Chunder Sen, a few years ago regarded as a great religious reformer, has attracted little attention.

The compromise on the Ilbert Bill may be satisfactory. The Viceroy's explanations, however, do not justify the course which has been pursued by the Government.

At the annual dinner of the tenantry of the Hawarden estate, Mr. Gladstone made a very practical speech on eggs, vegetables, and fruit. Market-gardening, no doubt, has been too much neglected by agriculturists; and jam is cheaper than butter.

of the individual. We recognise it in the early ages in the establishment of the great fundamental mysteries of the Trinity and the Hypostatic Union, and at the Reformation in the recovery of the soteriological doctrine of St. Paul. We have in this case to consider not merely the illumination of our individual minds, but also the illumination around us which in God's providence we share."

¹ The *Times* says: "Dr. Jacobson belongs to the generation which witnessed the Tractarian movement from its earliest beginnings to its tragic catastrophe, and he is one of the few men who lived through that tremendous time without being perceptibly affected by its dominant influence. He became a Fellow of Exeter College as far back as 1829, within two years after taking his degree, and from 1832 to 1848 he was Vice-Principal of Magdalen Hall, a society of which he was the mainstay during the whole period of his connection with it. Dr. Macbride, a theologian of some note and weight in the Evangelical party, albeit a layman, was the Principal, but Dr. Jacobson was Tutor, and numbered some very distinguished men, including the late Mr. Delane and his brother-in-law, Sir George Dasent, among his pupils."

The *Daily News* says: "The charity of the Bishop of Chester was unobtrusive and unbounded. It was generally understood that of late years his lordship devoted nearly the whole of his salary towards struggling clergymen and causes needing pecuniary assistance."

It is well remarked by the *Record* that "Dr. Jacobson has won the respect and regard of those with whom he has been brought in contact. Although a High Churchman, his moderation and fairness have rendered his diocese one in which Evangelicals could work with satisfaction."